

14

Everlasting Blessedness.

A

SERMON

PREACHED AT

The FUNERAL

OF THAT

Faithful, Famous, Pious & Godly Christian,
and Servant of JESUS CHRIST,

Mr. William Baker,

WHO

Left this Vale of Tears, and was received to Heavenly Joyes, the 14th Day of October, 1691.

Wherein is shewed,

- I. That there is Eternal Blessedness to be enjoy'd in the World to come.
- II. Who are not Blessed after this Life.
- III. Who are Blessed when they Die.
- IIII. Wherein Eternal Blessedness consisteth.
- V. Six Reasons laid down why Saints are Blessed when they Die.
- VI. The Application: wherein there is Seven Signs of a True Christian: Four comfortable Considerations for the Afflicted: And Five Reasons why we should Prepare for Death. The Conclusion. All briefly handled.

By EDWARD DENT.

The Wise shall inherit Glory, &c. Prov. 3. 35.

And their Inheritance shall be for ever, Phil. 37.

For we know that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with hands, eternal in the Heavens, 2 Cor. 5. 1.

LONDON, Printed for W. Marshall at the Bible in Newgate-street, 1692.

ST. R. M. O. N.

THE M. N. A. I.

OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE



THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

THE M. N. A. I. OF THE

TO
The READER.

Courteous Reader,

THOU mayst, perhaps, wonder, that one so inconsiderable, and of no Reputation, should, in this inquiring and critical Age (and I wish I could not say, a sinful and wicked Age too,) expose to publick view any thing of his Meditations. To prevent thy wonder therefore, and to excuse my Undertaking, if it may be, I chiefly design to signify some Reasons inducing me thereto. As,

1. A considerable time after this Sermon was preached on the Occasion of the Death of my dear deceased Friend, it came very suddenly and strongly upon my heart to print it, for the Use and Benefit of my dear Relations, (and his) Neighbours and Friends (for whom 'tis principally intended:) And tho I found great Strugglings, and many Objections against it in my mind; (but never this, That it was impossible that it should ever do any good to any,) yet at last it so far prevailed, as to cause me to incline the consideration of the thing, and to pray to God about it: Which, the more I did, the more abundantly it was set upon my Heart to do it. Wherefore, not knowing but the strong Impulses upon my Heart, were from Heaven, and that God might design to bless the poor Endeavour of a poor Creature, and one that is less than the least of all Saints, for the good of some Souls, I durst not put it off.

2. I considered, that my dear Children, (who are yet young and tender,) and others of my dear Relations, as also my Christian Friends, might, in time to come, even, perhaps,

To the Reader.

when I am in the dust, gladly read a Sermon of my Preaching: Which with the Blessing of God may be much more precious and profitable than Gold, yea than much fine Gold.

3. I considered, that his dear Relations, especially his dear and hopefull Offspring; as also his and my Christian Friends, those that did, and others that did not hear it, would for his sake, gladly read it.

4. I knew no better way to manifest the fervent Love and endeared Affections that I had to my dear departed Friend, as also my venerable esteem of, and due respects to his dear Children, and other dear Relations, left behind, than to set up this little Monument in remembrance of his worthy Name; whose worthy Father and Brother went before. And again, I thought, that altho it was very likely, some would scorn and contemn both it and its Author, and speak reproachfully and maliciously against both, not being pleased; as who, and what pleases every body? yet it might, with the blessing of God be profitable, at least in some measure to some others: And the later will countervail the former. Reader, if thou art a man of Wisdom and Learning, Parts and Piety, know, that tho I greatly love and honour such, yet this ensuing Sermon was never intended for such: such as have attained to the first three; men eloquent and mighty in the Scriptures. But, if thou wilt, read it, (and cast the Mistle of Love over it.) For 'tis a bad Book, indeed out of which a good man can get no good. Reader, my shortness upon things in this ensuing Discourse, impute to my inclination to Brevity, and the compass of a Sermon. Now because I study to be short, I shall only further say, That as I humbly acknowledge my great weakness, earnestly desiring the same may be overlooked, the Truth received, and my Love and Labour may be accepted of all, which I hope, will easily be granted by some: so also, I pray God, it may be exceedingly profitable both to Saints and Sinners, that the one may be Edified and Comforted, and the other Converted and turned to God, That they may also obtain the Salvation which is in Christ Jesus, with Eternal Glory. Amen. Which is the earnest Prayer of him who writes him.

2 Tim. 2. 10.

This Sermon

Edw. Dens.

Funeral Sermon,

REV. XIV. 13.

And I heard a Voice from Heaven, saying unto me Write, Blessed are the Dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their works do follow them.

FOR two Reasons, Beloved, I have made choice of this Text, (1.) Because it is suitable to the present Occasion, viz. Death, a Burying. And I judge it reasonable and seasonable, when people are come to the house of Mourning, (the end of all Living) as now you are, to treat of Death, the Grave, and the World to come, for the edification of the Living: Since too, all Men are subject to Sicknels and Death every day, being Mortal, and have immortal Souls, of more worth and greater concern than thousands of Worlds, were there so many; which, by reason of Sin, are liable to a worse Death than that of the Body, even Eternal Death, the Lords People excepted. (2.) Because, as it is suitable to the Occasion, so 'tis no less suitable to his Condition, for whom this Sermon is preached. For,

(for

Ecclef. 7. 2.

Matth. 16. 26.

Rom. 6. 23.

Rev. 20. 13.

A Funeral Sermon.

(for my part I do not question but) be truly believed on, lived to, died in, and now liveth with, and is for ever happy in the Enjoyment of the Lord. And I am perswaded that none that knew him, especially those who are in a good measure sensible of the worth of their Souls, and are really concerned about their Eternal Salvation, do in the least doubt thereof.

The words of the Text in general, as it seems, affordeth us two serious considerations, whereof we may take notice by the way.

1. That dying is the Portion of all the Living. Blessed are the dead that die in the Lord, &c. And as it is appointed unto men once to die, so after this the Judgment, Heb. 9. 27. Rich and poor, high and low, Noble and ignoble, Old and Young, the righteous and the wicked, all must die; because it is Gods appointment, and nothing can frustrate the design of Heaven, nor exempt a Man from Death. Your Fathers where are they? (In Heaven with God and Christ, with Saints and Angels, in the enjoyment of Eternal Blessedness, if they died in the Lord.) And the Prophets do they live for ever? No: But I will not enlarge. For the living know that they shall die: And yet, alas! who knows it as he ought to know it? Or who considers of his latter End so as duly and timely to prepare for Death? But do not many, yea, most live, as tho they were never to die, and give in account of their words and works to God Almighty? Or as tho they, Fool-like, said in their hearts, there is no God, no Death, no Judgment to come, no Heaven, nor Hell? But without controversy, many have, many do, and for the future many will come down wonderfully and dreadfully, to their utter Confusion, because they consider not their last ENN.

2. That there is is a Future State, or World to come, (Heb. 2. 5.) wherein all Men must have a Being, the Soul after Death, and Soul and Body after the Resurrection of the Dead. Now Birds and Beasts, Fish and Fowl, and such like Creatures, whose Souls are Mortal, and therefore when Death comes, it puts an end to them, and all their miseries.

A Funeral Sermon.

3

at once. But 'tis not so with Man, for tho' Death puts an end to *Life*, a Corporal and Temporal *Life*, it doth not, it cannot put an end to the *Soul*; because it is immortal; nor a perpetual end to the Body neither, tho' it is mortal, and therefore dies, and is laid in the Grave, where it must also remain untill the *Resurrection* of the just and unjust: At which day, *This mortal shall put on Immortality*, then shall be brought to pass the saying that is written, *Death is swallowed up in Victory*. Neither does Death put an end to mans misery, except he repent and turn to God, but that he must suffer the *Wrath* and Judgment of God both in Body and Soul for ever. 1 Cor. 15. 53: 54

Now this future State, or State Persons are in, in the *World to come*, whereof we are speaking, may be thus considered: (1.) It is a State of *Happiness* or *Misery*, and the one and other, is according to the State men die in; that is, he that dies in the *Lord*, or a State of *Grace*, he is in a State of *Glory* and unspeakable happiness in the highest Heaven after this *Life*: But he that dies in his Sins and wickedness, this is a State of *inexpressible Misery* in the next World. Joh. 8. 24
Say ye to the Righteous that it shall be well with him, &c. We unto the Wicked, it shall be ill with him, &c. Isa. 3. 10, 11. (2.) That whatever the State of a Man be in the World to come, good or bad, happy or miserable, it is unalterable and unchangeable. And 'tis worthy of our most serious consideration, that Death will shortly state us (as by it many millions of thousands have been before) in a State of *mercy* or *misery*, *Life* or *Death*, *Joy* or *Sorrow*, which can never be altered or changed. 'Tis true, there may be, nay there shall be, at the *Resurrection*, when the Body and Soul shall be reunited, an addition to, or compleating of, the Happiness of Saints, when their Souls and Bodies, which have acted together in the Service of God, shall be glorified together in Heaven, and likewise of the Sorrow and Torments of the Damned, both of Men and Devils, but no change either of Place or State. (3.) This future State is Everlasting. The happiness of the Righteous, and the misery of the Wicked in another World, are both Eternal: For the things

A Funeral Sermon.

which are seen are Temporal, but the things which are not seen are Eternal, 2 Cor. 4. 18.

In the words of the Text we may take notice of two general parts.

1. A Proposition, *Blessed are the Dead that die in the Lord.*

2. A Confirmation of the Proposition. In the Proposition

on we may consider, (1.) The predicate (openly repeated or declared) *Blessed.* (2.) The Subject of Eternal Blessedness,

The Dead. (3.) The restriction and Limitation of the Subject, *The Dead that die in the Lord.* It is not all the dead;

(for many that are dead, are damned too for their Sins,) but it is *the Dead that die in the Lord,* and they only, that

are *Blessed*; which sweet and comfortable Doctrine is confirmed in the Text: For (1.) The Apostle and beloved Disci-

ples of Jesus Christ, St. John, had it even from Heaven it self, from the God of Truth, that cannot lie. *And I heard*

a voice from Heaven, saying unto me, Write, Blessed are the Dead that die in the Lord. (2.) It must be written in the

Divine Book of Revelations, among the true sayings of God. — *Saying unto me, Write, Blessed are the dead, &c. And he*

said unto me, Write, for these words are true and faithful. Rev.

21. 5. (3.) The Holy Ghost acquiesces with (what the Angel expresses, *Yea, saith the Spirit.* As tho' it had been

said, *Blessed*, yea, they are *Blessed* indeed! *Blessed* for ever!

(4.) Here is the Perpetuity of the *Blessedness* of them that *die in the Lord*, whereunto the Holy Spirit gives Testimo-

ny. *Blessed are the dead that die in the Lord, [from hence-*

forth.] Yea, saith the Spirit. (4.) The Holy Ghost assigns or lays down two Grounds of the future Happiness of Saints,

(1.) *They rest from their Labours.* (2.) *And their works follow them:* All which are a great Confirmation of the Proposition.

Now we must understand, that those that *Dye in Christ*,

and by him are happy in the World to come for ever, are, while here, made partakers of the special Gifts of Gods

Grace, thro' Jesus Christ; as the Gift of the Holy Ghost, *Faith*

in the Lord Jesus Christ, Pardon of Sin in his Blood, and

peace.

A Funeral Sermon

Peace with God thro him; and in a word, are, as St. Paul saith, *Blessed with all spiritual Blessings in heavenly places in Christ*, Eph. 1. 2.

Further, We are also to understand, that the Lord, whose Love is wonderfull to his own People, by this sweet and comfortable Doctrine of everlasting *Blessedness*, designs the Comfort and Consolation of his poor afflicted People, who are oft-times assaulted with fearful Temptations, and undergo manifold Afflictions in this Life, by reason whereof they are filled with Sorrow and Sighing: But, as was said before, the Lord, who is tender of the good and peace of his People, would have them comfortable in the worst Condition, and fortified against the fears of Death, even in its nearest approach, by the Faith and consideration of eternal *Happiness*, which they, thro the Infinite Riches of Free Grace, shall enjoy in the World to come.

This is the Point of Doctrine I gather from the Text: To

That what Afflictions soever Saints meet with, or go thro The Doctrine in this Life, yet they are Blessed when they die.

In prosecuting this point of Doctrine, I may shew,

1. That there is Eternal *Blessedness* to be enjoyed in the World to come.
2. Who are *Blessed* when they die.
3. Wherein their *Happiness* consists.
4. Lay down some Reasons why they that Die in the Lord, are certainly *Blessed*.
5. And make some Improvement of the Point, and so conclude.

1. That there is Eternal *Blessedness* to be enjoyed in another World, is, without doubt, a great and Glorious Truth of God, abundantly confirmed in the Word, even beyond all exception and contradiction; the which, upon the most just grounds, has gained credit and belief in all Ages and places of the World, where Godliness and Religion hath been professed, and is most surely believed by all the Lords People; who also live by Faith in the Promises of God in Christ,

A Funeral Sermon.

Christ in the comfortable expectation of the same. Good old Jacob, when he lay a dying, said, with great Comfort, no doubt, *I have waited for thy Salvation, O Lord!* Much more might be said, but let this suffice.

The next thing is to shew, Who are *Blessed* when they die. But let me first shew you who are *not Blessed* after this Life.

They that Live, allow, choose and live in open Prophaness, as Swearing, Cursing, Lying, Pride, Ambition, Covetousness, Idolatry, Adultery, Fornication, Theft, Murder, Drunkenness, and other such like sins and wickednesses; these, I say, die not in the Lord, are not *Blessed* when they die, dying in their sin: For they go not to Heaven, are not saved, are not received to Glory, never enter into, nor inherit the Kingdom of Heaven; but when they die and go out of the World, are cast into Hell, where the Worm never dieth, and the fire is never quenched. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God, 2 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. 'Tis sad to see, how greatly all these abominable sins, which are all damnable in their own nature, as all sin is, abounds among Old and Young, Rich and Poor, in all Cities, Towns and Places in this poor Nation, which hath been greatly enriched with Gods Blessings. What Nation in the World hath been so greatly bless'd with Peace, Plenty and the Gospel, with abundance of other Mercies, as England? and yet (alas! alas! with sorrow it may be said,) does not all manner of Sin and prodigious Wickedness abound in it, as much, if not more, than in any other Nation? And sure our sins are of far greater Aggravation, and more provoking to the Lord, so far as we have been made partakers of Gods rich Blessings much more than many others have been. Wherefore, without National Repentance and Reformation, we may justly fear National Judgment!

But

Read Jer. 7.
3, 4, 5, 6, 7, 8,
9, 10, 11, 12,
13, 14, 15 &c.

A Funeral Sermon.

87

But to return, so miserably are men given to wickedness, being beguiled by the Devil, and deceived by their own deceitful Hearts, as that, they not only wilfully neglect their own Salvations, and willingly remain ignorant of the things that belong to their Everlasting Peace, (which is pernicious,) but also harden themselves against Reproof, hate to be Reformed, and refuse even God himself, his Son, his Grace and Mercy, Pardon and Salvation offered in the Gospel, and delight in Ways and Works of Wickedness, as though it were a Pleasure to damn their own Souls. But alas! the World is grown to desperately wicked, that men can fin in the sight of the Sun, openly, without Fear or shame; but love not, nor cannot abide to hear of Gods Judgments. Let Ministers reprove their abominable Pride, that is so abounding at this day, (as all manner of sin also is,) or preach against Swearing, Cursing, Lying, Covetousness, Sabbath-breaking, Blaspheming, Drunkenness, &c. and tell them, Because of these things the wrath of God cometh upon the Children of disobedience; and do it with all the Love and Compassion to their Souls, to reclaim them, that ever they can; and what shall they have for their Love and Labour, but Harred, Ill-will, disdainfull and reproachfull Words, Contempt and Scorn? But when men are arrived to so great an height in wickedness, as to commit all manner of sins with greediness, having their Conscience seared with a hot Iron, and do not stick to bid defiance to Heaven it self, saying to the Almighty, Depart from us, for we desire not the Knowledge of thy ways: I think there is but little Hopes of bringing them to Repentance, or doing any good on them, by all the ways and methods that can be used with them. And therefore fearing some will never be convinced of their sins and lost Estate, nor have their Eyes opened untill Hell-torments are felt, (Luk. 16. 23.) I shall only tell you, that if you will have the Pleasure of sin, which is but for a season, and perhaps a short season too, you must also have the Punishment of sin in the Burning flames of Hell-fire for ever: For the Wages of sin is Death eternal: Rom. 6. 23. Chap. 2. v. 6, 7, 8.

Heb. 2. 3.

Pla. 50. 16.

Ila. 66. 3.

Hos. 5. 4, 5.

Col. 3. 5, 6.

Jer. 18. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

1 Tim. 4. 7, 24.

Job 22. 15, 16, 17.

But.

Luke 13. 3, 5.
Joh. 6. 37.

But upon Repentance and Faith in Christ Jesus, there is Mercy and Salvation for the greatest of Sinners.

Joh. 3. 3, 5.

2. People that live and die wholly Ignorant of the Lord Jesus Christ, the Mysteries of Gods Grace, and a work of Regeneration, are not happy after this Life. God may,

and doth oft-times, shew Mercy to poor ignorant Sinners: *For such an High-Priest became us, who knows how to have Compassion on the Ignorant, and them that are out of the way.*

But if men remain out of the way of Life, eternal Life, untill they come to the end of their natural Life, and die in their gross Ignorance, their case is desperate and deplorable.

For Ignorance cannot excuse their sin, nor acquit them at the Bar of God Almighty. And yet alas! are not some poor Creatures ready to plead Ignorance to excuse themselves, and prevail with God for Mercy for their Souls!

Rom. 9. 1, 2, 3.
Chap. 10. 1.

As suppose a Minister, whose Soul longs after the Conversion of Sinners, speaks to some ignorant person, saying, Come, my Friend, you have lived a great many years, and doubt-

less have gone through a great many miseries in this Life, and in short time must go out of this World. And since

you have a precious immortal Soul, worth more, abundantly more than the whole World, and if you lose it, you are for ever undone in the next World: Wherefore, pray

consider whether you have well grounded *Hopes of Heaven and Glory*, and a better Life, when this poor miserable Life comes to an end. Are you *born again*? for without *Regeneration* there is no Salvation, *Joh. 3. 3.* Have you *Repented*

and *turn'd to God*? And have you *Believed on the Lord Jesus Christ*? Do you *Love him*, and desire to be *like him*? Is he more *desirable* and *precious* to you than the whole

World, and all things in it? And can you say as Holy David did, *Come, all ye that fear God, and I will declare*

Psal. 66. 16.

what he hath done for my Soul? (Every one may say, This and that God hath done for my Body, for my Family, or for my Relations: But perhaps, are wholly ignorant of Jesus Christ, and a good work of God upon their Souls.)

What is the Answer to the foregoing Queries? What? Perhaps the Man or Woman may reply,

saying,

I am not Book-learn'd, and am a poor ignorant Creature, and therefore I hope God will be mercifull to me; he did not make Souls to damn them: Beside, tho I do not know so much as many do, nor can't pray so well as they, yet, I thank God, I have a good Heart, good Desires, good Prayers, and I live honestly and civilly with my Neighbours, and pay every body their own, and wrong none, and if this will not do, if I be not saved, the Lord have mercy upon us! what will become of others? Or, it may be, will say, Christ died for Sinners, and we must do what we can to make God amends by our good Works, and what we can't do, Christ will make up. And thus poor Sinners, ignorant Souls, will make the Lord Jesus at the most but a piece of a Saviour. This is gross Ignorance, perishing Ignorance. Now, pray consider it, There are several sorts and degrees of men that are ignorant of Jesus Christ, and the glorious Mysteries of Gods free Grace: As,

A sign of a Graceless man.

(1.) Some that are Ignorant as to the Worlds things, are more Ignorant, nay, totally Ignorant of Gods things, as to any saving Knowledge.

(2.) Some that are very wise and prudent as to the things of this Life, men of great Learning, Wisdom and Parts, and yet are Ignorant, exceeding Ignorant, yea totally Ignorant, as to the Knowledge of God and Christ, and the great Mysteries of Godliness, in a saving way. — *Which none of the Princes of this World knew, for had they known, they would not have crucified the Lord of Glory.*

1 Cor. 2, 8.

(3.) Some may be Wise and Learned, and may have a great deal of Knowledge in the Truths of the Gospel, insomuch as that they may preach Christ, (but not sincerely,) and yet be Ignorant, as to the true, spiritual and saving Knowledge of Jesus Christ, and remain Enemies to him, his Cause and Interest, *Phil. 1. 15. This is Life Eternal, that they might know Thee the only true*

C

God;

God, and Jesus Christ whom thou hast sent, Joh. 17. 3. For it is a People of no Understanding, therefore he that made them will not have Mercy on them, and he that formed them will shew them no favour, Isa. 27. 10, 11. But if any poor Creatures, are oppressed with

Prov. 9. 1, 2,
4, 5, 6.

The greatness
of sin no Bar
to Believing.

their Ignorance and Darknels, as to their understanding of Gods things, and therefore are filled with fear, distress and bitterness of Soul, and are in a sence of sin, and their lost Estate, made to cry mightily to Heaven for Mercy; let them not cease their Tears and Prayers, their Cries and Groans, nor despair of Mercy, as tho God was not a God of Mercy, ready to pardon, nor did not (as indeed he doth) *delight in Mercy*. But let them come to Jesus Christ, Believe on him, notwithstanding the greatness of their sins, and he will receive them, pity them, pardon them, justify and save them for ever; and will in no wise cast them out, Joh. 6. 37. But, as I told you before, those that go out of the World, ignorant of God and the Lord Jesus Christ, are not Happy in the World to come.

2. Those that are satisfied and contented with *Outward Injoyments*, as Health, Wealth, Ease, Peace, Prosperity, or any thing that this World can afford, without Grace, and an Interest in Jesus Christ, Pardon of sin in his Blood, and Life Eternal through him, are not like to be blessed when they die, *Luke 12. 16, 17, 18, 19, 20, 21. Chap. 16. 19. 23.* Men may be greatly blessed, and many are, with outward Mercies, and have them for their Portion, and be for ever miserable in the World to come. And therefore they are greatly out, and will be miserably mistaken, to their shame and confusion, who judge of Gods special Love by his common Favours. For there is a vast difference betwixt living upon Gods common Bounty, and being made partakers of his special Grace. God, sometimes gives this World, even Riches and Wealth, yea, Crowns and Kingdoms, to graceless Men, his Enemies,

Psal. 17. 13, 14.

Common mercies
no sign of
special favour.

A Funeral Sermon.

II

mies, yea, his greatest Enemies; but his Son, his Spirit, his Love, his Grace, Pardon of Sin, and the Kingdom of Heaven he bestows upon his own People. Upon this account we may allude to that in 2 Chron. 21. 3. *And their Father gave them great Gifts of Silver, and of Gold, and of precious things, with fenced Cities in Judah: but the Kingdom gave he to Jehoram, because he was the first-born. Fear not, little Flock, (saith our Saviour to his Disciples,) for it is your Father's good pleasure to give you the Kingdom.*

4. Some seem to have a far better Title for Heaven, and yet (poor Creatures) are for ever like to go without it: Namely, those that profess Faith and Holiness, and have the venerable Name of Christians, and Gods People, without the Grace, Life, Savour and Power of Godliness, being wholly destitute of the Grace of Regeneration, and the Sanctifying Operation of the Holy Ghost. *Having a Form of Godliness, but denying the Power thereof:* And so are but Nominal Christians, poor painted Sepulchres, full of Sin and Corruption, much worse than *dead mens bones*; rotten-hearted, empty Professors, who have a Name to be good and godly, to be Christians and Gods Children; and they care for nothing else; the Name, without the Nature of the thing, and high and glorious Privileges that attends the State, contents and satisfies them: *These things saith he that hath the seven Spirits of God, and the seven Stars, I know thy Works, that thou hast a Name that thou livest, and art dead.* Some may Numb. 1. 2. be famous in a Congregation, men of Wisdom and v. 26. & 33. Parts, and no little Esteem even among the godly, men of renown, and yet prove Hypocrites in heart, graceless Professors, and come to a most wretched and miserable end, for their sins and wickedness against God; tho' peradventure they were committed, not openly in the face of the World, as some others do; but more

Jer. 23. 24. closely and secretly. But there is no where, no place, where the workers of Iniquity can hide themselves, nor their Sins, from God. Let the Lord search the hearts, I try the Reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. 17. 10. Ah! my beloved, are you Professors? Are you called Christians, and Gods People? Then, O then! labour might and main, what in you lies, to be indeed and in truth, before God and Men, that that you are called, that others may not be deceived in you, nor you yourselves deceived at last: Sin not in word, nor in thought, or Imagination: Sin not openly, and be as afraid to Sin secretly. And in respect both to Sin and Sorrow, do as Hagar did, And she called the Name of the Lord that spake unto her, Thou God see'st me; for she said, Have I also here looked after him that seeth me, Gen. 16. 13. Read Ezek. 8. 13, 14, 15, 16, 17, 18. Eph. 5. 12.

Gal. 3. 10. Those that seek Life and Salvation, and hope to merit the same at the hands of God by works of Righteousness done by them, are not blessed: For as many as are of the works of the Law, are under the Curse: As it is written, Cursed is every one that continueth not in all things written in the Book of the Law to do them.

Good works a
fandy Founda-
tion, and pe-
rilous to trust
to for salvation
Now, to be short, Jesus Christ is the only Foundation of Salvation in opposition to all false Foundations, Isa. 28. 16. Wherefore all inherent Righteousness, how goodly soever it seems in the Eyes of the Creature, is a sandy Foundation, and whoever builds thereupon for Life Eternal, will certainly be deceived and disappointed to their everlasting confusion: But that no man is justified by the Law in the sight of God, is evident; the just shall live by Faith. 'Tis true, the People of God who are justified before God by Jesus Christ, must, and do look upon it as their undoubted Duty to walk with God in a course of Obedience in keeping his Commandments all their days: And indeed the Grace of

God.

A Funeral Sermon.

73

God in Christ teaches and constraineth them to do the same, and a holy Life is the very Beauty and Excellency of Christianity.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in Titus 3. 8.

God, be careful to maintain good works: these things are good and profitable unto men. Here is our Duty, but

the Danger lies, not in the doing good works, but in trusting to them, which is clearly seen by the Apostles words in Rom. 10. 1, 2, 3.

Now to conclude this, let me entreat every one of you, and let me prevail with you too, on the one hand to shun and avoid all Sin,

yea, the very least appearance thereof, with all your might; and on the other hand, to have a special care

that you do not go about to establish your own poor imperfect Righteousness for Justification, for in so doing, you do what you can to thrust, yea to pluck with

Violence Jesus Christ out of his place, as a Saviour and Justifier, and to set up thy self, or thy Dunghill Righteousness in his room, which he will never endure.

Some are approved of by Men, good and godly men, to be Saints, (and they may approve of themselves too) but are not approved of by the Son of God,

who is the Searcher of Hearts. To pass muster, or to have the approbation of the best of men, or for a Congregation of Christ in Charity to judge they are Saints,

and thereupon receive them into their Holy Communion and Fellowship, signifies little or nothing, or rather

less than nothing in point of profit, if they are not approved of by the Judge of the whole Earth, and upright

in his sight: For there must be also Heresies among you, that they which are approved (approved of God) may

be made manifest among you. Jesus Christ will say to some, and perhaps many too at the last day — Depart from me, I never knew you.

He knew them as Men, he knew them as Sinners, and all their sins, and the rottenness

thereof.

reness of their Hearts, he knew, but he never apprehended of them to be Saints, because he knew they were not true Converts, but ungodly Hypocrites: And therefore down to Hell they go, with a Hell of Horror in their Consciences. *A dreadful sound is in his ears, a fire not blown shall consume him.*

Now to conclude this, I say, open prophane Sinners, Men ignorant of Jesus Christ, those that have their Portion in this Life, such as have a Profession only, those that trust to their good works for Salvation, persons approved of Men, but not of the Lord, Hypocrites and Unbelievers; and in a word, whoever dies without the Grace of Regeneration, (omitting secret things which belong to God) do not enter into the Kingdom of Heaven, *Job. 3. 3.* And therefore cannot be happy when they die.

I come now to shew briefly, who are happy when they Die.

1. Those that are blessed when they die, (not meddling with secret things, as was said afore) have been in a Soul-distressed condition upon the account of their Sins and lost Estate; some more, some less, according as the good pleasure of the Holy Ghost is in its workings, *Mat. 2. 36, 37. Chap. 16. 29, 30.* And indeed doth not even Nature its self, and common experience teach us, that men will not prize, nor go to the Physician unless they be Sick, and have a sense of their Sickness and Danger too? nor to the Surgeon without grief and wounds? *Mat. 9. 12.* Wherefore to talk of mens coming to Christ without a sense of Sin and Danger, is a senseless Doctrine, in my Opinion, nor being according to, but derogating from Gods Holy Word:

For God, whose works are perfect, and therefore done in the most excellent order, *kills and makes alive;* (I mean not, *† killed Christ that we might live, which is*

A Funeral Sermon.

14

I judge no less cursed Blasphemy, than to say, Jesus Christ killed himself. *He wounds, and his hands make whole. For I was alive without the Law once, but when the Commandment came, Sin revived, and I died, Rom. 7. 9. What shall we do to be saved, hath been the hearty Heart-cries of the saved of God.* Acts 16. 32

2. They have been thoroughly convinced, that they were dead in trespasses and sins, being, while unconverted, Children of wrath even as others, Aliens from the Commonwealth of Israel, and strangers to the Covenant of Promise; having (then) no (good) hope, (thru Grace) and without God in the World: And that if they had died in that Condition they must have been buried in the Flames of Hell. *For the wages of sin is Death.* Eph. 2. 1, 2, 3

3. The saved of God have a New Heart. Many poor graceless, empty Professors of the Gospel may, peradventure, have, as wicked Saul had, *Another Heart*, but not a new Heart. A new Heart is the Gift of God; a wonderful Mercy, a New Covenant Blessing bestowed upon none but the Children of the Living God, who are blessed when they die. A new Heart is a believing Heart, a broken Heart, a repenting Heart, a tender Heart, a contrite Heart, a humble Heart, an heavenly Heart, or that is in Heaven, set upon heavenly things: *The things that are above, where Christ sitteth at the right hand of God.* And again, a new Heart is a Heart that loves God, fears him, worshippeth, serveth, obeyeth, and seeketh him, and O! that there were such an Heart in as, my Beloved. Ezek. 11. 19. 1 Sam. 10. 9.

4. They that are Blessed when they die, have, thru the Grace of God, received Jesus Christ by Faith. *He came unto his own, but his own received him not; that is, Joh. 1. 11, 12.* Jesus Christ came to the Jews with a Heart full of Love and Pardon, Life and Salvation in his hand, which he graciously and freely offered unto them: But so Mat. 6. 21. Col. 3. 1, 2.

Joh. 5. 40.

monstrously wicked were they, and Enemies to their own Souls, that they rejected both him and his gracious offer. And would not come to him that they might have Life. But as many as received him to them gave he power (or privilege) to become the Sons of God, even to them that believe on his Name, &c. Art thou a true Believer, a Son or Daughter of God Almighty thro' Christ? O then bless God, admire his Grace, walk to his Glory, and adore the Lord Jesus Christ, who is infinitely above the Praises and Adoration of Saints and Angels.

Eph. 2. 1.

5. They are dead while they live, I mean not dead in Sin; dead to God, to Righteousness and Holiness of Life, as once they were, and as the Wicked are; but dead to Sin, the Flesh, the World, and their own Righteousness in point of Justification. For albeit, the Lords People will, as it is their Duty, follow after Righteousness and Holiness as much as may be, and are never satisfied with the greatest degree that they can attain unto in their imperfect State here in this World, yet as to Justification before God, they esteem all their own Righteousness as filthy Rags, and as a menstrous Cloath; or Cloaths that come off from Ulcerous Sores, casting it to the Batts and the Moles, saying, *Get ye hence*. And will know no other Saviour but Jesus of Nazareth, who was crucified upon the Cross, nor no other Righteousness but his to justify and acquit them in the Court of Heaven before God Almighty, *Acts 13. 39. Blessed are the Dead that die in the Lord, &c.* Them, and only them, that are dead to Sin, the World, and the Law of works, as to Justification and Life, thro' the Law of Grace, die in Christ, and are forever Blessed in another World. — *How shall we that are dead to sin, live any longer therein? Rom. 6. 2. For ye are dead, and your Life is hid with Christ in God, Col. 3. 3. Gal. 2. 19.* Some are dead in Sin, and some are dead to Sin: Now it is, I say, the latter, not the former, that die in the Lord.

Lord. But some of Gods dear Children, who are dear and precious to him, may, when under temptations, or covered with Clouds and darknes in their Souls, be greatly afflicted with fears that they are none of Gods People, and consequently that their issue at Death will be dreadfull, because they find so much deadnes and heartlesnes in themselves, together with the workings of indwelling Sin in their Members: For their Comfort therefore it may be considered, That to be *Dead in sin*, is a State, a fearfull dreadfull State, for 'tis a State of Condemnation. But Deadnes, and the workings of Natural Corruptions, is a disease, under which the godly groan, *Rom. 7. 2 Cor. 5. 4.*

6. They that dye in the Lord, and are for ever happy in the next World, have received as a wonderfull Gift of Grace, a measure of the Holy Spirit, whereby they are converted, regenerated, illuminated, renewed and sanctified; and in a word, every way made meet to be partakers of the Inheritance of the Saints in Light. But ye are not in the Flesh, but in the Spirit, if so be the Spirit of God dwell in you: Now if any man have not the Spirit of Christ, he is none of his, *Rom. 8. 9.* And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, *Abba Father*, *Gal. 4. 6.*

7. They Live to the Lord, who Dye in him, and live with him in Heaven for ever: For to me to live is Christ, and to die is gain, *Phil. 1. 21.* The Love and Grace of God in Jesus Christ, lays the greatest engagement upon Christians to Love and fear God, to serve and obey him, and to forsake Sin, and follow after true Holiness and Righteousness of Heart and Life, of any thing in Heaven or Earth, whereof gracious ones have good and blessed Experience. For the Love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all Dead; and that he dyed for all, that they which (by the Grace of Christ)

D

live

Sinners willing
to be saved up-
on wicked
terms.

live, should not henceforth live unto themselves, but unto him that died for them, and rose again, 2 Cor. 5. 14, 15. Live to themselves! wallow in wickedness, as the wicked do! no, that the godly cannot do, that they dare not do! For the Grace of God that bringeth Salvation, hath appeared to all men; reaching us (Saints, not all Men) that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, Titus 2. 11, 12. The worst of Sinners are willing to be saved from the Damnation of Hell: But how? If they might have Sin and Heaven too, or if they might have Life and Glory hereafter, without Grace and a holy Life here. They are willing to go to God when they die, provided they may serve the Devil and their Lusts while they live. And to die the Death of the Righteous is very desirable, but to live the Life of the Righteous is detestable unto the wicked. But let Sinners know, (and lay it to Heart) that Heaven and Earth shall sooner come together, or be turned into nothing, than God will come to these terms. If you can reconcile Heaven and Hell, Grace and Sin, Light and Darkness, God and the Devil; then, and not till then (which can never be) you may be saved upon the Hellish terms your wicked Hearts propose, and are willing to submit unto, for a Reconciliation betwixt God and you: But if men will live like Devils, committing all manner of Sins and Villanies, with love and delight, they are not like to dye like Saints: If men live wickedly, 'tis in vain to hope to die happily, for a holy Life and happy Death are Companions. He that lives to God, and walks with him in his Pilgrimage in this World, that is the Christian indeed! that's the Man that shall have a happy issue at last. Mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 37. 37. Read 38, 39, 40. v.

8. They

8. They that die in the Lord, and are Blessed for ever, by Grace persevere to the end, and so die in the Faith of the Promise of God. — *But he that shall endure to the end, the same shall be saved. These all died in Faith, (in the Faith of the coming, and sufferings of Jesus Christ, and Salvation by him;) not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, &c. Heb. 11. 13.* But having touched upon this before, I shall enlarge no further.

In the last place, They are Espoused unto Jesus Christ, and have a Spiritual, Mystical and Blessed Union with him by Faith. *For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ, 2 Cor. 11. 2.* Hol. 2. 19, 20. Now I shall shew you, in a few words, that this Blessed Union the Church hath with Jesus Christ, her Head and Husband, is set forth sundry ways in the Scriptures: As (1.) By a Vine and its Branches, *Joh. 15. 1.* (2.) By a Stock or Tree, and a Scion ingrafted therein, *Rom. 11. 17.* (3.) By the Natural Union (as I take it) of the Members of the Body of Man, *1 Cor. 12. 12.* (4.) By the Artificial Union of a Structure or Building, and its Foundation. Christ is the Foundation, and the Church is Gods House, Gods Building, *Isa. 28. 16.* *1 Cor. 3. 9.* (5.) By the Union, that is, by Vertue of Gods Institution betwixt Man and Wife, *Gen. 2. 24.* *1 Cor. 6. 16, 17.* (6.) By the Head and Body of Man; for as there is a real Natural Union betwixt Head and Body, so there is a real, mystical and glorious Union betwixt Christ the Head, and the Church, his Mystical Body, *Col. 1. 18.* *Eph. 3. 32.* And so undissolvably is the knot of Marriage and Spiritual Union knit betwixt Christ and his Church, that neither Sin, Death nor Devils, nor no other evils whatsoever, can untie or dissolve

Isa. 59. 1, 2, 3.

solve the same. For altho 'tis true, Sin may, and too often doth make a separation betwixt the Lord and his People in point of comfortable Communion, whereby the Joy, Peace, Comfort and Serenity of the Lords People is greatly abated and eclipsed, if not upon the matter extirpated and removed, whereupon doublings, trouble, sorrow and Soul sinkings ensue; yet it doth not, it cannot make a separation in point of Union. Once beloved, and for ever beloved, *Jer. 31. 3.* One thing more may be added, which I judge is a great Truth of God, and may be of a comfortable consideration to his People, *viz.* That the Bodies of Saints in the Grave or Dust of the Earth, are in Union with the Lord Jesus. For thus I reason, that if the Soul only has Union with Christ, then is the Body lost; or if the Body only, then is the Soul lost, for safety consists in Union, comfort in Communion. But Soul and Body is the Person, and the Union under consideration respects the Person: And if so, what shall? what can violate or destroy this Union in whole, or in part? True, Death, which has followed his killing trade (which Sin gave it) ever since the Fall of Man, may, and will violate the Union of Body and Soul, or make a separation betwixt Soul and Body for a time, nevertheless the Union remains firm, and is everlasting: Wherefore, when the Trumpet of God shall sound at the great Day, the Bodies of Saints shall rise by vertue of their Union with Christ, and the Wicked by his Lordship and Dominion.

1 Thes. 4. 14.

1 Cor. 15. 22.

23.

The next thing is to shew wherein the Happiness of deceased Saints consists.

Negative Happiness consists in that which Saints are for ever freed of, and delivered from: As,

1. Saints deceased are for ever freed from all Labour of Body and Spirit: *For they rest from their Labour, &c.* Here is much of both, but in Heaven there is none of neither.

neither of them both. 'Tis true, the Saints are not idle in Heaven, but have a work, a blessed work (if it may be called a work) which they shall for ever do, and never be weary of doing, namely, to sing Praises and Hallelujahs to God and the Lamb for ever. But this Eternal work of Saints in Heaven, is free from all Labour, Toils, Trouble, or the least weariness imaginable, being performed with such joy, comfort, freedom, love and alacrity, that the Tongue of Man cannot utter, nor the Heart of Man conceive.

The work of
Saints in Hea-
ven.

2. Saints departed, are for ever freed from all outward Sorrows and Troubles whatsoever. Here is Sorrow, Sickness, Death, Poverty, Disgrace, Wants, and fears of Wants; loss of Friends, Limbs, Peace, Ease, Rest, Joy, Comfort, with abundance of Oppression, Persecution, and ten thousand Miseries, yea, Troubles without number that attend Christians here, and follow them at the heels, one after another, like waves and Billows of the Sea, one in the neck of another: And every new day, which God of his Mercy gives us, brings new Troubles, by reason whereof our Lives, in a great measure, are made bitter; but in Heaven there is no Troubles, no not one. This World is the bounds of Trouble to Gods People. *In the World (not in Heaven) ye shall have tribulation, &c. Job. 16. 33.*

Saints have
their evil
things here.

Luk. 14. 35.
Mat. 6. 34.

3. The Godly deceased are for ever freed from all manner of inward Soul-distresses and Afflictions, arising from unbelief, doubtings, darkness, questionings, backslidings, spiritual desertion, the workings and prevailing of inbred Corruption, and the power of indwelling Sin, Guilt, fear of perishing, or whatever else can be named, tending to the molesting, disturbing and disquieting of the Soul: But all these things (I say) are buried in the Grave, at Death, *Job 3. 17, 18, 19.*

4. Saints

Heb. 12. 1.

4. Saints deceased, are freed from being any more laden with weights, and clogged with a Body of Flesh, as here they were, by reason of which the Children of God, while in this vale of Tears, are filled with Sorrow and Bitterness, and act and move in things truly and spiritually good, very sluggishly and dully, not having that Love to, Delight and pleasure in the things of God and Christ, as they ought: 'Tis true, at the general Resurrection day, the Bodies and Souls of Saints shall be re-united, and yet shall be no Impediment, Lett nor Obstruction to their Eternal work of singing forth the Glory and Praise of God and the Lamb for ever, with unspeakable Joy and Pleasure, Love and Delight, without any dulness, backwardness, or weariness in the least degree: For at the Resurrection there will be a great, a wonderful, and a blessed Change in the Bodies of Saints, not as to their substance, which shall be the same; but as to their qualities, 1 Cor. 15. 42, 43, 44.

Joh. 17. 15.

Eph. 6. 16/
1 Pet. 5. 8.

5. When Christians die, and go out of this evil World, and World full of Evils, they are freed for ever from all the Temptations and fiery darts of the Devil; For tho' he rangeth about in this World like a roaring, raging, and ravening Lyon, seeking whom he may destroy, (destroys many millions of Soules, by his hellish cunning, power and craft) and molests, disturbs, and greatly disquiets the peace and tranquillity of Gods own People, who are liable to, and oft-times assaulted with, and as it were pierced thro' with Temptations of all sorts, yet has he nothing to do in Heaven, nor any place nor power there to tempt and afflict glorified Ones. *Wounro the Inhabitants of the Earth, and of the Sea; for the Devil is come down unto you, having great wrath, because he knoweth he hath but a short time, Rev. 12. 9, 10, 11. Mark it, 'tis only the Inhabiters of this World that are in danger by the Devil. The Inhabiters of Heaven are out of danger, being out of the reach of the Gun-shot of Hell.*
When

When thou comest to Heaven, Christian, thou shalt never be afflicted more with Satans Temptations.

6. Gods Children after Death, are freed from all Imperfection. Here is want of Faith, Hope, Love, Peace, Comfort, Knowledge, Wisdom, Understanding, Holiness, Righteousness, &c. But it is not so in Heaven, there is no lack, no want, no shortness, nor no imperfection in any thing whatever. *But when that which is perfect is come, then that which is in part shall be done away:* Read 1 Cor. 13. 9, 10, 11, 12. v.

7. Deceased Saints are freed from Sin. *For he that is dead is freed from Sin:* Christians, as was hinted before, are dead to Sin, and are freed by Jesus Christ from the Guilt and Eternal punishment of Sin, while they live; but they are not perfectly freed from Sin with respect to sinning and suffering untill they die; and then all the cords, chains, fetters and shackles drop off, and a happy day it is to the poor Christian; for what is so great a grief to a Saint as Sin? And what so grievous to the Gracious, as the plague of an hard, blind, dead, dark, cold, carnal, worldly, foolish, frothy, fenceless, sinful, evil and deceitful Heart? Well, if Sin be thy greatest Sorrow, and Jesus Christ thy greatest Comfort, be of good cheer, rejoyce, be glad, and sing for joy: *For thy Maker is thine Husband,* (the Lord of Hosts is his Name) and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called. And altho thou mayst, perhaps, Go softly all thy days in the bitterness of thy Soul, groaning to the Grave, by reason of Sin, and a Body of Death, which will never leave thee, nor thou canst never leave that, untill thou leavest the World, and thy Body and Sin in the Grave together; yet let this be thy Comfort, that as Death will shortly put a period to thy Life, so it will put an end, a perfect and perpetual end to all thy Sins and Sorrows at once. *And God shall wipe away all Tears from their eyes, and there shall be no more death, neither*

Rom. 6. 7.

1 Kings 8. 38

Rom. 7. 18, 19.

20, 21, 23, 24.

Phil. 3. 3

Isa. 54. 5, 6

Isa. 38. 14

for

A Funeral Sermon.

sorrow, nor crying, neither shall there be any more pain, for the former things (Sin, the cause of Sorrow) are passed away: for the Lamb which is in the midst of the Throne, shall feed them, and lead them unto living Fountains of waters, and God shall wipe away all tears from their Eyes, Revel. 21. 4. Chap. 7. 17.

Next I may, in a few words, shew you, at least in a small measure, wherein the positive Happiness of deceased Saints consists.

1. Heaven, the Heaven of Glory, the Throne of God Almighty, and place of deceased Saints everlasting Habitation, is one part, one thing, and a great thing too, wherein their Eternal Happiness consisteth. To dwell in Heaven for ever, *that high and holy place, where Jehovah dwelleth*, and his Essential Glory shineth, which is so wonderfull, that Angels behold him with valed Faces, this is amazing Mercy! wonderfull Grace, and astonishing Glory, to consider of while in an imperfect State; but the Happiness of Saints, and the Terror of Sinners in another World, Luke 16. 22, 23. I pray God, Friends, that we may make it our care, and daily work, as 'tis our Duty and great concernment, *To work out our Salvation with fear and trembling*, that so we may die well, and die comfortably, and be carried to Heaven, that holy and happy place, *into Abrahams Bosom* by the Angels of God, where we shall be happy for ever. Would it not rejoyce, nay put a poor miserable Man, as it were into an extasie of ravishing Joy, to be brought from a Prison to a Palace? From a dark dismal Dungeon to a Throne of Honour? Why, believe it, beloved, there is infinitely a greater difference betwixt Heaven and Earth. To be in Heaven, is to the least of all Saints infinitely better than to be in this World in the best Place, and the best Case, that the best of men can possibly be in in this World. Jesus Christ, to support the sorrowfull and sinking Souls of his dear Disci-

A Funeral Sermon.

25

Disciples, when he was about to depart out of this World unto the Father, tells them, *In my Fathers house are many mansions, (or dwelling places) if it were not so, I would have told you; I go to prepare a place for you:*

Read Job. 14. 2, 3. 2 Cor. 5. 1. And Hell is a place too, a dreadful and horrible place, and one part of the Mi-
 rery and Torments of the Damned, both of Men and De-
 vils, from which the Godly are for ever delivered by
 the Lord Jesus, and Saints in Heaven from all danger
 and Fears thereof, which is a farther manifestation of
 the Truth under consideration, namely, That Heaven is
 one part of the Happiness of Deceased Saints.

*Then he said, I pray thee therefore Father, that thou wouldest send him to my Fathers house; for I have five Brethren, that he may testify unto them, lest they also come into this place, (O! this place is a most terrible and dreadful place, for 'tis a place of unspeakable.) sorrows: As who should say, Ah! my Brethren, my poor Brethren, are woful wilfull Sinners, poor wicked wretches, who walk and wallow in wickedness, as I my self also did, and never think of God, Christ, Heaven and Hell, as I did not, but neglected my Salvation, as they also do, and now I am undone for ever: For I am come to this place, am tormented in and with this place, out of which I must not depart for ever. Let him testify of the Happiness of Heaven, and the Mi-
 rery and Torments of Hell, and that except they repent and turn to God, they cannot enjoy the one, nor escape the other. Surely, such are the dwellings of the wicked, and this is the place of him that knoweth not God, Job. 18. 21. But, to repress Heaven, as I said, is one part of the positive Happiness of deceased Saints.*

2. The Happiness of Saints deceased, consisteth in this Blessed and everlasting enjoyment of Fellowship and Communion with Saints and Angels. If it be, as indeed it is, sweet and refreshing, even beyond the reach of carnal Hearts, for a Christian, who is in a healthful and flourishing condition in his Soul, and has the Life and Power of spiritual and heavenly things upon his Heart, to have Com-

Mat. 25. 41.
 Job 33. 24.

Luk. 16. 27.

Luk. 13. 3, 5.

3 John 2.

Rom. 8. 26.

Psa. 38. 8.

munion with Saints here on Earth, in the Holy Fellowship of the Gospel, notwithstanding the best and most upright among men, while in these Tabernacles of Clay, are compassed about with many infirmities and weaknesses, and attended with manifold Temptations, by reason of which they are not only much disenabled and hindered as to the right performance of their Duties, both to God and Man, but also may sometimes be filled with Gall and Wormwood, and be made to cry, yea, even *roar by reason of the disquietness of their hearts.* Then! O then! what Joy, what Comfort and inexpressible happiness will it be to see, know, and to enjoy everlasting Fellowship in the highest Heaven, with *Abraham, Isaac, Jacob,* and all the Patriarchs, Prophets, Apostles, Martyrs, and in a word, *the Spirits of (all) just men made perfect,* and to have Fellowship with, and to be like *unto the Angels of God in Heaven.*

3. The happiness of Saints departed, consisteth in their everlasting enjoyment of the blessed and glorious presence of the Lord Jesus Christ, their dear Redeemer, and Blessed Saviour, who also is their Head and Husband. To be with Jesus Christ in Heaven where he is, to see him, and with open Face to *behold his Glory,* and to be *like him,* are such heavenly, deep and glorious Mysteries, that we may safely say, That the wisest of Men, Men that are most profound in the Knowledge of the Mysteries of God, know but little, comparatively of the Glory and Blessedness of these things, *Isa. 64. 4.* The Apostle *Paul,* who, no doubt, had a large measure of knowledge in the great Mysteries of Grace and Glory, for the Comfort and Consolation of the Lords People, tells them, (that what miseries soever they meet with in this Life) in the World to come, *they should be for ever with the Lord,* and willeth them to comfort one another with these words. And again—I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. If the presence of near and dear Relations be sweet and very desirable; if to have the

Com-

A Funeral Sermon.

27

company of Saints, and christian Communion with them, be comfortable; and the spiritual presence of Christ, the which Saints sometimes enjoy, be exceeding comforting and strengthening to their Souls, as indeed they find it is; which causes them to say, Lord, it is good to be here, it's good to be thus! O how great, then, will the Joy and Happiness of Saints, even beyond expression and conception, be, in the eternal Enjoyment of the glorious Presence of Christ in Heaven for ever! They may truly say in Heaven, Lord, it's good to be here. *Father, I will, that they also whom thou hast given me, may be with me where I am, to behold my glory, &c.* Joh. 17. 24. 1 Joh. 3. 2.

4. The Happiness of Saints deceased, consisteth in a state of Perfection. May we not say, Grace is Glory begun, and Glory is Grace in Perfection? A Child of God, in a measure hath Wisdom, Knowledge, Love, Peace, Joy, Comfort, Holiness, Righteousness, &c. here, but not in Perfection untill he come to Heaven. And tell me, dear Christian, thou which lovest Jesus Christ, his Word, his Work, his People, Holiness and Righteousness, and to whom Sin and a Body of Death is thy daily burden, and greatest Burden, and who art following after Faith, Hope, Charity, Purity, Righteousness, and Holiness of Heart and Life, (which things accompany Salvation,) is not Perfection that thy Soul Heb. 6. 9: loveth and longeth after? Well, thou shalt surely enjoy it for ever in Heaven, which will be one part of thy Eternal Happiness. *For now we see through a Glass, darkly, but then face to face: Now I know in part, but then shall I know even as also I am known.* [Read 1 Cor. 13. 9, 10, 11, 12 v.]

5. The Happiness of Saints deceased, consisteth in their Eternal Enjoyment of unutterable and unconceivable Rest, Peace, Joy, Comfort, Pleasure, Light, Life, Glory; and in a word, the Kingdom of Heaven, and all the good things therein contained. *Thou wilt show me the path of Life: In thy presence is fullness of Joy,*

A Funeral Sermon.

at thy right hand there are pleasures for evermore, Psal.
161. 11. There remaineth therefore a rest to the People
of God, Heb. 4. 9. Blessed are the poor in spirit, for theirs
is the Kingdom of Heaven, Matth. 5. 3.

Finally, The Happiness of Saints deceased, consisteth in
an abundance, in the enjoyment of the Beautiful Visions
of God. No man, how good and holy soever, while here
on Earth in an imperfect state, can see and behold the infi-
nite and glorious God, in his infinite and glorious Majesty
and Glory, and live: but such a sight of the holy and glo-
rious God, would, no question, be most terrible and dread-
full, yea, present Death unto him. For there shall no man
see me, and live, saith God. But in Heaven, Saints being
in a state of Perfection, and fitted for the Enjoyment of
the blessed Visions of God, the sight of him therefore shall
have no such Effects upon them. But it will be their Life,
Peace, Joy, Comfort, Pleasure and Glory, yea, in one
word, the very Quiescence and Top of Eternal Happi-
ness, to see and behold God, and Enjoy him, so far as their
Natures are capable. Blessed are the pure in heart, for they
shall see God, Matth. 5. 18. And if Children, when theirs
is the will of God, and they be with Christ, Rom. 8. 17.

But considering my great Ignorance and Shortness in
these great and wonderfull things, I shall therefore en-
large no further upon this matter, which is so high and
heavenly, and beyond the reach of all men, that the
whole World might be swallowed up in the Conside-
ration and Contemplation of these heavenly mysteries of
Grace and Glory: Wherefore Silence and Abstemiousness
must speak the rest; for, I would rather say, Believe on
the Lord Jesus Christ, and live a holy Life, and thou
shalt go and see: And then shalt thou know, abundantly
better than all the World can now tell thee, the hea-
venly Mysteries of glorious Grace, and infinite Glory,
which is the Wonder of Angels, and Happiness of Saints.
In the next place, I shall name (and upon the mat-
ter only write,) a few Reasons why Saints are certain-
ly Blessed when they die.

1 Pet. 1. 10,
11, 12.

1st. Reas.

A Funeral Sermon.

29

1st Reason. They are under Divine Love and Grace. That they may, perhaps, be under present Misery, yet they are under Eternal Mercy. *The Lord hath appeared of Old unto me, (that is the Church,) saying, I have loved thee with an Everlasting Love; therefore with loving Kindness he will draw thee.* Jer. 31. 3. John 6. 27. *Romans 7. 25. 8. 34.*

1 Reas.

Rom. 6. 14.

2^d Reason. They are Redeemed. Christ Redeemed by a Price paid to God the Father, by the Lord Jesus Christ, to wit, his precious Blood. *Forasmuch as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, &c. but with the precious Blood of Christ, without blemish, and without spot, &c.* 1 Pet. 1. 18, 19. And all things that obstruct the Salvation of Sinners, are removed out of their way by Jesus Christ: Divine Justice is fully satisfied, the Law is fulfilled, Sin is pardoned, the Curse taken away, Death killed, the Power of the Grave destroyed, the Devil overcome and vanquished; and in a word, all their spiritual Enemies are overcome and conquered, and they are by Grace freely justified, by Jesus Christ, and therefore shall be saved with an Everlasting Salvation. *but God hath not*

2 Reas.

2. 1. 2

3^d Reason. Their Union with Jesus Christ, whereof you have heard before, for ever secures them from Eternal Death, and ensures Heaven and Eternal Life to them. For the safety of Souls, as I have told you, consists in Union with Christ, consist in Communion with him. *For ye know that, and your Life is hid with Christ in God: When Christ shall be revealed, we also shall appear with him in Glory.* Eph. 3. 1. *Because I live, (saith Christ to his Disciples,) ye shall live also.* John 14. 19. *God hath not*

Eph. 1. 7,
Col. 1. 14.
Rom. 10. 4.
Heb. 2. 14.
Col. 2. 14.
Acts 13. 39.

3 Reas.

2. 1. 2

2. 1. 2

4th Reason. Because God has given unto his such Assurances of Everlasting Life, that it is properly said, upon that account, they have it, have it in a sense already, tho' as yet they have not the actual possession thereof? *He that believeth in the Son shall Everlasting Life.* John 3. 36. *Hath it!* then he's sure of it, can never miss of it, nor go without it; neither can he be deprived thereof by all the power and malice of his Enemies, whether in, men or Devils, or all the Powers of Hell and Darkness. *But how, or in what sense,*

4 Reas.

2. 1. 2

have Believers Eternal Life, while in this lower World?
Answer: In the Decree of God; in the Redemption of the
 2 Cor. 1. 22. Blood of Christ; in the Covenant of Grace; in the First
 fruits, or Earnest of the Spirit; and in their Head Christ;
 who hath carried their Nature to Heaven, and glorified it
 at Gods right Hand; having also taken, as Head of his
 Church, actual possession of the Kingdom of Glory for them:
 And they have it in Reversion; 1 Pet. 1. 4.

5 Reas. 5. Reason: God, who is infinitely faithful, and cannot lie;
 or be worse than his word, hath promised Eternal Life and
 salvation to his People, and therefore they shall most surely
 enjoy the same: And this is the Promise that he hath promi-
 sed us, even Eternal Life, 1 Joh. 2. 25. And, again, the Apo-
 stle saith, In hope of Eternal Life, which God that cannot lye,
 promised before the World began, Tit. 1. 2. Here a question
 may be asked: To whom did God make this Promise?

Ans. Not to Men, not to Angels, for they had not Being
 before the World began: Wherefore, in a word, I judge,
 that when the Covenant of Grace was made betwixt the Fa-
 ther and the Son (and the Counsel of Peace was betwixt them
 both,) the Father promised his Son, that all those for whom
 he undertook, and became Surety for, should have eternal
 Life! The

6 Reas. 6th. Reason is, Because Jesus Christ has Mercy to pity
 and pardon, and Power and Authority to save all the Father
 hath given him. As thou hast given him power over all flesh,
 Heb. 7. 25. that he should give Eternal Life to as many as thou hast given
 him, Joh. 17. 2. Wherefore, Jesus Christ will certainly
 save eternally, all, and not lose any, no not one, of those
 that the Father hath given him; and for whom he hath laid
 down his Life, and shed his most precious Blood: Nay,
 further, to say truth, he stands engaged to the Father, as

Heb. 7. 22. Surety of the Covenant, to convert, preserve and bring safe
 to Heaven, all that are given in Covenant to him by God the
 Father. And other Sheep I have, which are not of this Fold,
 them also I must bring, and they shall hear my voice, &c. Joh.
 10. 16. Chap. 6. 39. 17. 12. v. But, among the many God
 hath given to Christ, may not one be lost? No, none, not
 one:

one : for if one, why not two? and if two, why not twenty? or if any at all, why not all? We may by way of allusion, with a little alteration, upon this account, make use of that in the 43d. of *Genesis*, the 9 v. *I will be surety for them, of my hand shalt thou require them, if I bring them not unto thee, and set them before thee, then let me bear the blame for ever.* Jesus Christ at the last day will present all the Elect, even every one of them to God the Father, saying, *Behold, here am I, and the Children thou hast given me.*

The USES.

1. Be informed, *That all that are blessed when they Die, it is by the free Grace of God, through the Redemption of the Blood of Jesus Christ.* For whoever are saved in Protestant Nations, and Popish Countreys, or any other place under Heaven, they are all, even every one, saved by Grace thro' Jesus Christ, who came to seek and save that which was lost. *Math. 18. 11.* Now, tho' 'tis true, (and all good men believe it,) that wicked, bloody, idolatrous Rome is Great Babylon, Mystery Babylon, (or Babylon in a Mystery) the Mother of Harlots (Ex. *Rev. 16. 19.* rors, Heresies, Treasons, Murders, Rebellions, Cruelties, Oppressions, Persecutions, and all manner of wickedness) and Abominations of the Earth: Out of which the Lord calleth his People, saying, *Come out of Babylon, my People, lest ye partake of her sins, and receive of her Plagues.* And they are not only to come out of Babylon, but also out of whatsoever is Babylonish or Antichristian: But, I say, tho' Rome, in the judgment of God, and good men, be Babylon, the Seat of the Beast, the Throne and Kingdom of Antichrist and the Devil, which shall one day be thrown down as a Millstone into the Sea, that shall never rise more; yet I should be very loth to be so censorious, as to say, That all the many thousands of poor ignorant Souls, that have been most wretchedly nussed up in Popish Darknels, perish; but rather incline to think, that God of his infinite Mercy, may convert some, and make known to them the Way of Life and Salvation by Jesus Christ, tho, perhaps it may be even in their last moments. But the only thing I am pleading for, is, that all that are saved under the whole Heaven, and go to Heaven, whether dying in Infancy, (concerning whom I am exceeding charitable)

1 Use.

Math. 18. 11.

Luke 19. 10.

Rev. 16. 19.

Chap. 17. 5.

Rev. 18. 4.

Rev. 18. 2.

V. 10.

Joh. 14. 6.

Luk. 23. 42. 43.

A Funeral Sermon.

charitable) or in their Adult State, they are all saved by the blessed Son of God; Jesus Christ: *For there is none other Name under Heaven given amongst men whereby we can be saved,* Acts 4. 12.

2 Use.

1. If Believers, and they only, are blessed when they die, then Self-examination is a very proper and necessary work, 1 Cor. 13. 5.

1. Examine whether you have been made partakers of the Grace of Regeneration, without which there is no Salvation, no entering into the Kingdom of Heaven, Job. 3. 3, 5.

2. Examine whether you grow in Grace, Holiness, Righteousness, Charity, Piety, and the knowledge of our Lord Jesus Christ; For this is the Duty of Christians, 2 Pet. 3. 18.

3. Examine whether you are of right Hearts and Spirits in the sight of God: For men may go far, very far, and yet never go to Heaven, but to Hell, when they go out of the World, because they never went farther than to be Hypocrites in Hearts, who heap up wrath against the day of wrath, Rom. 2. 5.

4. State the Case betwixt God and thy Soul; examine what thy condition is for the next World, and never rest contented until thou knowest it to be good.

5. Examine your Ends, whether good or bad, in all your words and actions: A good end cannot make an evil action good, but an evil end will mar a good action, and make it to stink (even the Actor and the Action) in the Nostrils of God.

6. Examine whether you are ready, prepared, and in a suitable posture to meet Death, the King of Terrors. Die you must, when, where, or by what means, or how soon, you know not: Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh. But, peradventure, some may say, How shall we know whether we have believed to the saving of our Souls, and so shall be blessed when we die?

Answer. 1. If you sincerely love the Person of the Redeemer, Grace be with all them that love the Lord Jesus Christ in sincerity, Eph. 6. 24.

2. If the Lord Jesus Christ, who is infinitely and superlatively

Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, Job 36. 13.

Phil. 2. 12, 13.

2 Sam. 6, 6, 7, 1Sa. 1, 12, 13, 14

Mat. 24. 44

Signs of Grace.

1 Sign.

Cant. 1. 3, 4.

2 Sign.

A Funeral Sermon.

33

tively precious, be more precious and desirable than all precious things in Heaven and Earth to thee: *Unto you therefore which believe, he is precious,* 1 Pet. 2. 7.

3. If you sincerely, from right Principles, and to right ends, love and delight in the People of God, who are poor and despised in this World by the men of this World, who have their Portion in this Life. *We know that we have passed from death unto life, because we love the Brethren,* 1 Joh. 3. 14. Psal. 16. 2, 3.

3 Sign.

4. If you truly Love the Name and Glory of God, and prefer it above all this World, or thy Self, thy Name, Credit, Reputation, Interest, Wife, Life, or whatsoever else is dear unto thee in this World. *For God is not unrighteous to forget your work and labour of love, which ye have shewed towards his Name, in that ye have ministered to the Saints, and do minister,* Heb. 6. 10.

4 Sign.

5. If thou lovest, choolest, earnestly desirest, and truly followest after Faith, Purity, Humility, Sincerity, with all other Graces and Vertues of the Holy Spirit, and Holiness of Heart and Life, thou art a true Christian. *He that loveth purity of heart, for the Grace of his lips, the King shall be his Friend.*

5 Sign.

6. Dost thou hate and abhor, loath and detest all Sin; Heart sins, and Conversation sins, open sins, and secret evils? Dost thou hate vain Thoughts, and all the motions and workings of sin and corruptions in thy Members? And art thou truly burdened with the filth of Sin, as well as thou hast been with the guilt of Sin? And dost thou loath thy self for thy Sins, groan under them, cry out against them, desiring to be rid of them; saying unto the Lord, *Take away all iniquity, and receive me graciously: so will I render thee the calves (the praise of my Heart, and) of my Lips?* Then, O then, be of good comfort, fear not, for God has been gracious to thy Soul, *Hos. 14. 2.*

6 Sign.

7. A Godly Life and Conversation is a demonstration of Regeneration; (a holy Life is the Forerunner of a happy Death) and therefore is a sure Testimony of Grace here, and Glory hereafter. *If ye know that he is righteous, ye know that every one that doth righteousness, is born of him,* 1 Joh.

7 Sign.

Phil. 3. 6.

2. 29. *Mat.* 7. 19, 16, 17, 18, 19. But let no man mistake; there may be an honest, civil, moral Life, or an external Conformity to the Law of God in a great measure, without the Spirit, Faith, Justification and Sanctification; but there is not, cannot be a Holy and godly Life, and Fruits of Righteousness, pleasing to God without, *Heb.* 11. 3, 6. *Phil.* 3. 6.

3 Use.

1 Thes. 5. 15.

3. From the Consideration of future and Eternal happiness, let all the Lords People, of all persuasions, be moved to be ever following that which is good, both among themselves and towards all Men. Hate, abhor, and fly from all Sin; (as from the Devil and Hell) sin of words, works and thoughts; and love God, his Son, his Word, his Works, his People, his Holy Ordinances and Appointments. Love, I say, his Word, and choose rather to die with it, or for it, than to live without it, and fail not to love all Saints; love them truly, purely and greatly. I declare I am (and desire you may be) for loving all that fear God, and love our Lord Jesus Christ, by what Name or Denomination so ever they go. And I wish, that that Wormwood and Gall that hath been in the Spirits of some Protestants, might be rooted out, and that a Spirit of Love, Peace, Meekness, Gentleness and Moderation might be sown and abound among them. *That Judah might see every Ephraim, nor Ephraim see Judah any more.* *Isaiah* 59. 19. and *Leviticus* 19. 18.

4 Use.

Phil. 4. 4.

4. This Doctrine carries abundance of true spiritual comfort in it to the Lords People: For whatever Miseries they are under, or for the future may meet with in this World, in Life, or in Death, yet this is their mercy, they need not fear neither Men nor Devils, Sickness nor Death, because they are saved by Jesus Christ, from Sin, Wrath and Hell-fire, and therefore shall be blessed when they die. *Rejoice in the Lord always, and again, I say, rejoice.* But, may some say, I am afraid that I am none of Gods People, because I am so greatly afflicted with outward Troubles, and inward Distresses. *Ans.* Gods People are a poor and afflicted People. But for thy comfort consider,

1. Consideration of comfort to the afflicted

1. That thou hadst better be sorrowful than sinful, better be more afflicted than any, than as wicked as any; as thou mightest have been, had not Grace prevented.

2. God

2. God doth not afflict thee because he loves thee not, but because he loves thee: *Whom the Lord loveth, he afflicteth and chasteneth*; but he doth not love all that he afflicteth.

2 Conf.
Heb. 12. 6.

3. God doth not afflict his People to satisfy his Justice, for that is already done by Jesus Christ, but for their good and profit: Now if Sin be either purged away, or prevented, then it greatly lessens the profits of the Lords People, 2 Cor. 12. 7. Heb. 12. 10.

3 Conf.
Heb. 12. 10.
Isa. 27. 9.

4. All our Afflictions are comparatively very light. As
1. They are light, and very little too, compared with our Sins, or Gods Mercies, which are more and greater than our Afflictions: Who can number his Iniquities? We may as well span the Heavens with a hand, weigh the Earth in a Balance, empty the Ocean with an Oyster-shell, count the drops of the same, or number the Stars of Heaven, as to number our Sins, or Gods Mercies.

4 Conf.
Afflictions light
comparatively.
1 Compari-
son.

2. They are exceeding light, light beyond measure, in comparison of the punishment our sins have deserved: For *thy wages*, or desert of sin, is death: even the second Death, or the burning flames of Hell for ever. We may well say then, as the Church of old did, *Thou hast punished us less than our Iniquities deserve*: Less, yes unspeakably less.

2 Compari-
son.
Rom. 6. 23.

3. Our Afflictions are little, yes, very light, in respect of the Afflictions of many of our Fellow Creatures, (yea some of the worthies of old not excepted, Job. 11. 34, 36, 37, 38, 39.) For how many are born in Bares, lie under Hedges, have hungry Bellies, and naked Backs, and when sick or lame, have no Money, no Credit, no Friends that can help them, no home, sea or habitation to be a comfort to them, and must beg their Bread before they can eat it: And which is inexpressibly worse, perhaps, have no Grace, nor no well-grounded hope of Glory, and a better Life, when this miserable Life comes to an end.

3. Compari-
son.

4. Our Afflictions are unconceivably light in respect of (and indeed are worthy to be compared to) the great and unspeakable Sufferings of Jesus Christ for us: For when he was on Earth, tho' he was Lord of Heaven and Earth, yet *for your sakes he became (so) poor*, that he had not one foot of Earth, nor where to lay his head but on the earth, and he wicked men was hanged up between Heaven and Earth, as worthy of neither, tho' he was Creator of both, and all things in them: and his sufferings for our sins, was much heavier than the Earth, which would have sunk all men on Earth much lower than the Earth, even into the bottomless pit of Hell. *Which man hath seen our sins in*

4. Compari-
son.

1 Pet. 2. 24

Funeral Sermon.

His dear Body on the Tree, Sec. Wherefore, in a word, I say, our Afflictions outward and inward, compared to the sufferings of Christ for us, are no more, nor so much, as a little mice to mighty mountains, or a small drop to the great Ocean.

5. Our Miseries are little next to nothing, or less than nothing, compared to the Torments of the damned: For our Adam, who was the first man, lived to have been the last Man in the World, and the miseries of the whole World from the beginning of the World to the end thereof was upon him; yet would his sufferings have bin much less, yet unconceivably less than the Torments of a lost damned Soul, because the former are finite and temporal, but the latter is infinite and eternal. There is therefore no finding out of the End of the damned misery by the Rule of Time; for when they have bin as many thousand years in Hell-fire as there is stars in the Heaven, drops of water in the Sea, piles of Grass on the Earth, and hairs upon the heads of Men, and sides of Beasts, &c. they are never the nearer the end of their endless misery. Or again, suppose a Bird should once in a thousand years suck a drop of water out of the Sea, may we not say, the mighty deep would be dried up, before the torments of the damned will be ended? For the Sea is but a concurrence of drops, and therefore will have an end; but the misery of lost Souls in Hell, is eternal, and therefore will never have an end, world without end.

6. Our Afflictions are light in respect to, and are not worthy to be compared with, eternal Life and Glory. For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18.

Finally, Are Saints blessed when they die? and are you now come to follow this blessed Saints Corps unto the grave? Then, my beloved, let me exhort you, persuade you, and prevail with you too, to follow the good example of the holy Life of your dear deceased Father, or Brother, or Uncle, or Friend, or Neighbour, and prepare and provide timely for Death and Eternity, that when it shall come to be your turns to go out of the world, and others shall follow your Bodies unto the Grave, your Souls may follow him to Heaven. He was a holy, pious, godly Christian, a wife, sober, solid, grave, gracious, temperate and prudent man, whose Meekness and Patience was admirable, and his Love and Compassion towards all was excellent. And in a word, a man of such great worth, both as a Man and a Christian, that if all were said that might be truly spoken in his due praise, it would make a Volume of it self. But if any think too much is said in these few words, let them endeavour so to live and die, as that they may deserve such a commendation better, if it can be. Buriall as the consideration of the holy Life and happy Death of our dear deceased Friend, may be comfortable to the sinking sorrowful Hearts of his dear surviving Relations, whose loss must needs be great, so it should also stir us up to labour to be also ready, for in such an hour as we think not, Death may come suddenly and unexpectedly upon us. We should timely, I say, prepare for Death: (1.) Because Death will certainly come. (2.) Because it may suddenly come. (3.) Because that man is happy that is fit for Death, when it comes. (4.) Because ready or not ready, die we must. (5.) Because an unprepared death is dreadful. Here is the end of this Sermon. God grant our End may be peace. Amen.

F I N I S.

Five Reasons
why we should
timely prepare
for Death.

Jos. 27. 19,
20, 21, 22.
Psal. 37. 37.